

# SPIRITUAL TELEGRAPH

DEVOTED TO THE PHYSICAL AND SPIRITUAL NEEDS OF MANKIND.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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## THE SPIRITUAL TELEGRAPH.

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## LETTER FROM A SPIRIT.

TO THE ED. OF THE TELEGRAPH ABOUT THE TELEGRAPH:

FRIEND PARTRIDGE: I am a Spirit—"whether in the body, or out of the body, God knoweth"—who, in common with thousands of fellow-Spirits, has felt an interest in your (or our) paper from its first appearance, some seven years ago. This interest does not diminish with the lapse of years. It now induces me to address you.

Men seldom do exactly what they set out to do: expectations are seldom literally satisfied; yet every human effort to do good, does good, though it may not be the good intended. The scholars who, ages ago, labored to master astrology, acquired instead the science of astronomy, or the wisdom of God on a grand scale—the wisdom of the eternities and the infinitudes. Columbus, in laboring to open a western passage to the East Indies, gave the world a New World that shall eventually renovate all governments and nations, dim as the prospect thereof may appear to mundane eyes at present. You, Friend Partridge, in founding the TELEGRAPH, had less ambitious hopes than the astrologers, and alchemists, and explorers, of former generations—for you are a matter-of-fact man, and no dreamer—yet hopes you had, no less than convictions of duty. Very much to your surprise, a new and most important truth had been demonstrated to your senses, ways and times without number, till you could distrust it no longer. The more you investigated this truth, the stronger became its hold upon your reason, and the clearer your perception of its greatness and its value. It transformed man's immortality and God's infinite goodness from dogmas into demonstrations. It opened a way whereby both law and religion might be based on unmixed truth, divested of all mystification, and added to the exact sciences. Or, even supposing its value to be less than you supposed, there could be no doubt of its reality; and therefore you could not deny it, either by false words or by cowardly silence, without becoming a false man—a traitor to God's truth and your own con-

victions. You accordingly put your hand in your pocket, gave much of your time to the collection and the analysis of spiritual facts, and, through the columns of the SPIRITUAL TELEGRAPH, placed your and other men's observations and inferences before the world. You encountered pecuniary loss that the world might receive spiritual gain; personal contumely and social obstruction that truth might have free vent and due honor. Thus have you given seven years of your life; you now naturally begin to look for both rest and harvest; and you often grieve that the harvest appears so small. Is it not so?

Excuse me, my friend, if I am touching too closely upon matters that are personal. It may be that I am one of those "evil Spirits" of whom you have heard so much at the Conference, and seen so little in your investigation; if so, instead of getting wroth at my familiarity, you should give thanks for my moderation. Yet, "evil" as I may be, I am not bad enough to wish you to continue your career of self-denial any longer than you can clearly see that it benefits the cause of truth and ennobles your own soul. While loving your neighbor as yourself, you should love yourself as your neighbor. The world can demand no more service of you as a matter of right than you are able to render it as a matter of love, or of pity. You should devote no more of your mind or means to the cause of Spiritualism than it is truly worth; and, however good the cause may be, you should discontinue your efforts in its behalf whenever effort ceases to be productive. But have you reached this point? The solution of this question belongs to you rather than to me; yet I will claim the right, as a sympathizer, to express my opinion, with the expectation and wish that you should act upon your own.

It is a notable fact, that while bubbles and quack medicines are born full grown, and command the world's confidence at their first appearance, (if ever,) all great truths are born slowly, and regarded, for a generation or two, with contempt or suspicion. It matters not how noble the truth may be, nor how wise and truthful its demonstrators. Neither does it matter how clear it may be, or how evident to all men's senses. When Harvey gave a new truth to the medical world—the circulation of the blood—a truth as palpable to all anatomists, when once shown, as the passage of air through the nostrils, it is said not a single old doctor, of all the doctors then living, could be made to acknowledge it up to the day of his death; nor did it become at all "respectable" until after its discoverer had lived and died a butt for scientific contempt and insult. I admit that the existence of a law so contrary to right and reason, in a universe of God's making, seems to be impossible: it is a trait of human character so strange as to be incredible; but the experience of all ages proves it, notwithstanding.

We must therefore base our action upon human nature as it is, not as it ought to be. Whether or not your TELEGRAPH is a work of supererogation may be known by the true answer to this question: Is Spiritualism, in its nature, at all analogous

to the religion of Jemima Wilkinson or Joseph Smith? If yes, then impudence is all that is required for its support, and the publication of facts and arguments, especially of such as can be proved by thousands and understood by everybody, is the surest of all methods to shorten its life. But if it is a verity, a thing not born of imagination or of fond desire, then, although ITS FACTS AND POTENCIES may exist without human recognition just as well as with it—just as well as apples would fall, and all the phenomena of gravitation could take place, before the law of gravitation was known—MEN'S MINDS will, for years to come, require much help from the senior students and observers; the facts of Spiritualism must be repeatedly set forth and analyzed; the laws of Spirit-intercourse must be diligently investigated, and, so far as known, proclaimed. If Spiritualism is a bubble, the utmost that its friends can do for it is to praise its prismatic beauties, and let it alone; but if it belongs to the domain of fact, of nature, then, like mathematics or chemistry, it is a progressive science—its study and its light for eternity—which we shall never reach, and a true scholar would sooner perish than cast aside.

The question, however, that often agitates your mind is not whether the TELEGRAPH is needed and useful, but whether it is sufficiently useful to the world to compensate its cost to you? And to this question I would speak a few words. Popularity is one thing, usefulness another. A widely popular work is a work useful for the moment; but a work of great and everlasting use is never widely popular, never run after by small minds. Newton's "Principia" is a work of this latter kind; yet, how many have ever read it? Your ingots must be beaten into gold-leaf before the breath of popularity can waft them to the weak and thoughtless multitude. So long, therefore, as you continue a sound logician and an honest man—so long as you administer truth instead of flattery to the vain—so long as you make the pomposity of spiritual pretenders ridiculous, by setting forth spiritual facts in their uncouth simplicity—you will have a strong current of bigotry and folly to struggle against, and it will often seem to you that you are wasting your strength. But, in sober fact, no true act or utterance was ever wasted since the world began, nor ever can be. All true work ennobles the worker and makes him strong, if it do no more. His steps help to open a path for others; his example operates to encourage others; his own errors serve to warn others and restrain them from wrong.

The amount of good that your TELEGRAPH has accomplished can not be demonstrated to man's senses at once—perhaps not in a century. It has helped to form a school of careful observers and true reasoners; it has been a free paper—free to its opponents as to its friends; it has practically taught men to use their senses—the senses that God has given them—in the observation of spiritual phenomena; and to trust them even when their evidence went counter to the assertions of salaried rhetoricians or psychologists in priestly robes. It

has greatly illuminated and strengthened many intellects in every part of the country, and perhaps helped to qualify them to grapple with impending social, and political, and financial difficulties, such as the world has not felt since the downfall of the Roman empire. It therefore deserves to live longer. Let it live!

VIVA!

### STRICTURES ON "NUDE MATERIALISM."

PORT CLINTON, April 4, 1859.

MR. PARTRIDGE: With your permission I would like to ask Dr. Gregory a few questions bearing on the doctrines of his articles on "Nude Materialism." What he says about immateriality, I think very well of; but in regard to his observations on the phenomena of mind, etc., I am not so fully persuaded. He says:

"Primary sensations are produced by the impressions of an external object, action or occurrence, upon the external organ of sense, which acts upon the nervous apparatus in connection with it, so as to transmit the impression to the brain, causing such a motion in its fibers, or such an alteration in its form, texture, and arrangement, as to produce a consciousness of the existence, and to a certain extent, of the nature and properties of the object, action, or occurrence."

1. In what way is the brain altered in its form?
2. What is meant by the alteration of its texture? Do the threads or filaments become coarser, or finer? How can they be so changed, if the motion imparted is vibratory in its nature?
3. How do you know that the fibers of the brain are changed according to the impressions transmitted over the nerves?
4. Does the effect of an object, or occurrence, stop at the brain, or may it not pass on still farther in order to reach what you call consciousness? Admitting that the operation of mind is just as you have described it (which I think you can not prove), does it follow that mind decays?

It is true that you make use of some very ingenious arguments to prove this, and at first sight they are, to say the least, very plausible; but by a careful inspection, I think they fail to establish the point. Your main argument is: that because the man does not act as he did when a child, hence his mind has changed. Now this does not follow, by any means. It has not changed; and if he were again a child placed in the same circumstances, he would act just as he then did; and his mind has not only not changed, but he realizes in manhood the same sensations, feelings, etc., which he did when a child, always with the increased knowledge acquired by growth. The mind does not decay, but it grows. It has daily contributions which do not alter the previous impressions in the least. They are always remembered as living exactly the same.

About the first occurrence of my childhood which time has not obliterated, was a moving day; and although thirty years nearly have passed away, the occurrences and scenery of that time have not changed. And thus while the mind is not decaying, it is acquiring ideas which strengthen and expand it. If the mind changed, we would view past events differently each time, until we could at last not recognize them as a part of our lives. On the contrary, although the grosser parts of our bodies have changed, the reflection of a past event will always be the same. It is the faculties of memory and reflection which constitute the grand qualities of mind.

Memory, reason, understanding, reflection, knowledge; these are not the mind, but the faculties of mind.

Is memory composed of particles of matter? or are any of the above qualities? If not, then it is plain that there are things not material. We use the terms, things and qualities, because they are the best we can find.

According to your theory, man is a mere machine, and consequently not responsible for any act, as by it he would not only be operated on from without, but completely controlled by such. "alteration in the form, texture and arrangement of his brain." I admit the effects in full, of external objects and occurrences, on man's organization; but think his interior self has a certain will-power to resist and control them, and in fact does so command and control the agents of his body to a great extent. Man is not absolutely master of himself, but partially so.

If this is not so, then is the economy of his nature at fault, for his better judgment is continually goading and punishing him for misdeeds; and the fact that men do what their consciences inform them is wrong, illustrates my idea. The rum-

drinker, tobacco-eater, and other sinners of a similar type, are constantly punishing themselves. Surely this is not right if they are not responsible. Where there is no responsibility there can be no punishment.

If the operations of mind are closely observed, they will establish the above facts.

A informs B that his house is on fire. The sound passing through B's ears reaches the seat of consciousness, and there is a certain effect produced in B's appearance and actions. I contend the effect visible on B was caused by the operation of B's own mind and not by A's. B's mind was passive until he became conscious of the fact, and then the visible effects on B were actually produced by the emotions of his own mind. It was his own desire to change the fact, which produced the marked effect. The office of A, and the agents of B's mind, ceased at the very instant they had informed B of the fact. B then turns to A with an appeal for help, and at the same time, by his own will-power, puts his agents to work in saving the property. Every cause is but an effect of a preceding cause. Hence A stands in relation to B, as cause to effect, and vice versa.

If the sudden emotion had been too powerful for the agents of B's mind—or in other words, the desire to extinguish the fire, had been too great, his nerves would have faltered, or perhaps his body would have fallen a victim to his own anxiety; and this will apply to the case cited by you in your last article, of the woman hearing of the death of her child.

In conclusion, I will notice what I consider a slight discrepancy in your theory.

You say "you take it for granted that old John Locke has convinced the reader that no ideas are innate, and of course that all our ideas are received through the medium of the senses." Very good; but in the same article you say again that "ideas are not, properly speaking, conveyed from one person to another. A man does not, indeed can not, take an idea out of his own mind and put it into another man's. He merely pronounces a spell (in the form of intelligible language) which has the power to conjure up, in the mind of another man by the means of memory and imagination, an idea already there." If it be not already there, no power of language can possibly put it there. Here seems to be a palpable contradiction, for if it is impossible to convey any idea from one person to another, and if ideas are not innate, how do they happen to be transferred from teacher to pupil? I think it altogether likely that ideas are formed by the operation of one mind, and are impressed upon another through the senses of the receiving party; else how could a child be taught the principles and axioms of mathematics?

Respectfully

J. R. T.

### MAGICAL PRACTICES OF THE ORIENT.

Pliny ascribes the origin of magic to Zoroaster; and the renowned magician from whom Nero sought to learn his art was a Chaldean. In the earliest times it was an art, a secret knowledge of natural principles; one, however, which a Nero could not buy. Galen mentions the "Indian physicians" as healing by incantation, through knowledge of a hidden principle of our nature, similar to the attractive power of the magnet. Most of all, to the books of the Indians Galen especially refers. Through the laborious studies of Colebrooke, European scholars have regained the knowledge, familiar to the Greeks and Romans, that India is the fountain-head of that philosophy which Plato and Cicero, and the idealist of every age since, has agreed in; either adopting it from others, or having it suggested by his own peculiar bent of mind. In India, in the earliest days, prevailed the theory that all qualities, all attracting influences in nature (which we know to be intermediate between Spirit and matter), make up the soul of the world, of which human Spirits are a part; through which, since in it there is an active and a passive, a negative and a positive force, one man's soul can control another's soul and body, and move material objects, as teaches the scholiast of the middle ages. Cousin, the great historian of ancient and modern philosophy, echoes this statement, when, in speaking of Indian mysticism, he quotes and adopts Colebrooke's exposition of the nature of magic. "This power consists in being able to take all forms; \* \* \* it consists in changing the course of nature, and in acting upon inanimate as well as upon animate things."

Turn we now to Egypt. Make with me a day's tour of examination about Cairo, the present capital of that country, and observe the wonders now exhibited there. Mounted on our little donkeys, we patter along the narrow crowded alleys,

to the bazaar. As we approach this covered mart, toward which the crowd all day throng, among the innumerable novel scenes around, we seated yonder the serpent-charmer. Forth from his covered basket he draws a fearful, poisonous snake. He coils him about his neck like a ribbon; he puts his head into his mouth, and presses in fold after fold of his body, till even the tail is shut in and concealed, and then draws him slowly forth again. Again, he stretches him straight like a rod, and lays him on the ground, while so like a stick he seems, so stiff and motionless, you might readily pick him up for a cane. His power over the serpent is not the extracting of his deadly fangs, for you see them glistening in his mouth; nor is it that the serpent has been domesticated; for, as you pass on, you may see another of these serpent-charmers, who has been called to draw forth and capture a serpent hid under a house, or within its walls, seated for an hour before the hole which the serpent has entered, and looking intently at it with a flushed and nervous aspect, hissing the meanwhile, until you behold the untamed and deadly intruder drawn slowly forth from his lurking-place toward the charmer, who takes him like a coil of cord, harmless in his hand, and places him in his basket. Moreover, a little farther on you may see a goat perched on the slender point of a rod, and slowly raised higher and higher, while his master sings with more and more of frenzy, till suddenly the song and nervous influence cease, the charm is broken, and the little animal falls like a dead weight from his pointed perch. No beholder can doubt that by the power of the nervous principle the charmer has control over the vital nervous energy of the animate creation.

From time immemorial, now, this same power has been seen in Egypt, and described. The ablest English resident writers have pictured it. The French savans, under Napoleon, fifty years ago, extensively investigated it, learning that it was a secret art, handed down like the ancient mysteries of Egypt. The ancient Greeks and Romans found the practitioners of this art in Egypt; the Greeks calling them by the expressive name "Psiylli," or spiders. Strabo, among many allusions to it, especially describes this power over the serpent, as seen in Egypt. Aelian farther relates, "They are said to be enabled, by a magical art, to bring down birds from heaven, and to charm serpents so as to make them come forth from their lurking-places at command." The student of the past, who has learned to give a high place among authentic historic records to the books of Moses, will have no hesitation in recognising the same art at an earlier date of Egyptian history.

Ride we now to behold a similar power exercised on the human frame, and a control more mysterious exercised on rational minds. The famed magician, Sheikh Abdel Kedor, seated on a mat in his little room, orders a brasier of burning coals to be brought and placed at his side, while he sits writing on slips of paper invocations to the Spirits. A boy is called, on the palm of whose hand the magician draws a rude square, with inner lines parallel to each side. In the right outer compartments thus formed are inscribed in Indian (or Hindoo, showing the origin of the art) eight of the nine numerals, the figure five being placed in one corner of the central compartment. In the center a drop of ink from the magician's horn is deposited. Placing now his brasier between the boy and himself, and telling him to look intently at the ink-drop, the magician takes in his hand his slips of paper on which he has written his invocations. These slips of paper, each with a handful of incense, he throws, one after another, into the fire, muttering, meantime, the same invocations, till the smoke and perfume is almost overpowering and bewildering to the senses. All these preliminaries, the magical numbers, the burning incense, the invocations, are but impressive accompaniments of his real art, as we have already learned from the ancients; then is seen his real power. Now, partly in leading questions, but soon without them, he causes the boy to see and describe whatever his own imagination chooses; then, when sufficiently under his influence, the boy goes on to describe scenes known only to the spectators, persons and places in England and America of which no one but the inquirer himself has knowledge. Sir Gardner Wilkinson, only once beholding this performance, and in that one trial having sent for the magician to come to a foreigner's house, and to appear before a dignified circle, naturally might not make due allowance for the disturbing nervous influence thus exerted on the performer, just as experiments under such a disturbing influence, and therefore dent in the East, and hundreds of ordinary observers, have witnessed a real unmistakable agent at work, similar to that thus seen in different lands, and among different classes of men; mysterious, indeed, unexplained, and perhaps inexplicable; yet real. Moreover, this influence is not modern, but being traced back indefinitely in the history of human nature, science and the art, between the use and abuse of this mysterious power, and all persons convicted of witchcraft were debarred from initiation into the sacred mysteries of Egypt.—  
"To Daimonion."

## SPIRITUAL LYCEUM AND CONFERENCE.

## FIFTY-THIRD SESSION.

SUBJECT—WHAT IS THE SPIRITUAL THEORY OF CRIME AND PUNISHMENT?

Dr. ORTON regretted the absence of Dr. Gray, who had propounded the question, as it left him without a guide to the particular end in the mind of the questioner sought to be developed by a consideration of it. However, he would give his views of the subject as it impressed him. And first, what is crime as to its origin? He holds it to be a fair presumption that, in the creation of any and all earths, and their first peopling by human beings, the Divine Architect would so mold the object of his care, so adjust all its parts, and so balance the organism of man, that the whole should stand forth a perfect specimen of his skill. To conceive otherwise, is to impeach the divine wisdom. The primary object of every machinist is to produce a perfect engine—one that shall move well from the start; when he fails in this it is not from obliquity of purpose, but from defective ability. This imperfection can not be ascribed to the great Master-builder; hence the inference that man, as originally created, possessed a balanced organization both of mind and body. Next the question arises, how did this machine get out of balance? This he holds to arise from an *inherent power* in the machine, (denominated by the theological school of practical engineers, *the will power*), to trip up its own movements, throw itself out of gear, and so introduce confusion throughout all its parts. Then comes in the law of parentage, by which primordial defects are transmitted; and in these simple facts, obvious to the common intelligence, we have the origin and perpetuation of crime in the world. This originally perfect work of God—this divinely constructed mechanism, got the idea into its wise noddle that it was made expressly for its own glory and individual profit, and thereafter prudently resolved to gyrate only for itself. At this point, as was inevitable, it broke down. The noise of its broken-winded movements sent the engineer away in a huff, frightened all the angels out of their sympathy, and left it to the interminable manufacture of fac-similes of its own discordant organism. There is no other way to account for crime than this, and it requires no new revelation, therefore, to settle the question, because both the origin and perpetuation stand self-revealed.

With respect to punishment, he holds that every act includes its inevitable consequence, and this is the only punishment he can conceive of as harmonizing with the divine government. Human laws may rightfully both punish and restrain, *only* when such punishment and restraint have for their end the reformation, or temporal and spiritual welfare of the offender. For this purpose, to punish and restrain is sound policy and good morality on the part of human society, but this is the only motive that can sanctify it. Consequently it abolishes the death penalty and all retaliatory punishment, of whatever kind.

Mr. LEVY thought that the speaker had illustrated the assertion that every man is as he conceives his God to be, rather than the question before us. The Doctor conceives of his God as a great machinist. He constructs a perfect engine, and the moment it gets to work a big snake becomes entangled with it and throws the entire movement out of gear. This hypothesis is more ancient than consistent. It is not very palatable to reason, and to be received into the stomach of modern intelligence, it must be swallowed whole. Spiritualism, so far as he has investigated, reveals no such God as Dr. Orton describes. Spiritualism shows a living power *within* the universe, rather than a machinist *outside* of it; and with this revelation comes a very different conclusion with respect to the origin of crime, from the one advanced. It shows crime as a result of ignorance, and proposes to remove it by enlightening the understanding, rather than by twisting the neck or administering donkey baths.

Mr. HOLLAND (a clergyman) said: He was not able to say what is the teaching of Spirits with respect to crime and punishment, but was willing to state his own views upon the subject. With him, crime and punishment are but other names for cause and effect. The philosopher's trinity consists of cause, operation, and result. Everywhere *these three*. He rejoices in this eternal fixity. Every natural law is sure to vindicate itself. The stone that is projected into the atmosphere is brought back by the law of gravity; and as certainly, every moral act must bow to the inevitable law that defines the consequence. This would be true were we without human government. He thinks society may properly restrain the criminal, but human legislators may enact laws that nature will not own. Nature does not erect a gallows nor build a prison; but, on the other hand, it may be rationally affirmed that God speaks through human justice as well as in natural law. The universe is so constructed that rewards and punishments are inevitable consequences, and while he rejoices that it is so, he must be permitted to add, that his highest respect is for the man who acts with but little reference to either.

Dr. HALLOCK said: Were he in search of additional proof of error in the theological idea of rewards and punishments as an element of reform; did he require more ample assurance that the doctrine is of earth and not of heaven, he should consider himself to have found it

in the concluding declaration of the gentleman who has just taken his seat. Surely that can not be of divine or spiritual origin which is repudiated by mortal intelligence. Here have we been, by declared authority of God, for thousands of years applying whips, halters, dungeons, and damnation, as a corrective of crime, and a mere man gives voice to the inner thought of the nineteenth century, by declaring the implied impotence of all such outside pressure! Now, if both punishment and reward as heretofore understood and applied, are *rightfully* below the respect of sound human reason, then is it clear *a priori*, that they hold no place in the spiritual theory, or doctrine of man. Whatever may be the spiritual method of treating crime, it is certainly not by the instrumentality of a halter. We can not ascribe to God and angels that which human intelligence blushes at. What, then, is the spiritual theory? The universal answer of all ages and of all observation is, that it is *forgiveness*. From the lips of Jesus and from the facts of modern Spiritualism comes the concurrent answer of forgiveness, and for the one simple reason, that the criminal *knows not what he does*! Hence the one attitude of the spiritual world to ours, is ever that of a teacher. Was not Jesus "the great teacher?" Was not his entire mission instruction? The Christian world, in resorting to punishment, sets at naught the whole teaching of its founder. Punishment is a child's thought, and is born of animal passion or instinct; and the church babies, of whatever name or time, to find an authority for it, have been obliged to ignore all of Christianity but a profession of its name, and to go back to an infantile period of human experience. It is one boy looking into the face of another boy for that aid and comfort in his cruel practices, which he knows his teacher can not give him. So, (considering it rather respectable), he enters himself a student of Christ's school, and sets out forthwith for Egypt and the land of the Hottentots for his civil and religious education. Necessarily, he comes back thoroughly instructed how *not* to accomplish the main object of all his learning, to wit—how to abolish crime; for the simple reason, that he neglected the spiritual theory, which alone affords the required knowledge. The Hottentots and other equally learned sources whence modern religionists have mainly derived their wisdom in this important particular, are entirely agreed with our existing judiciary and the clergy, (of one of whom a Yankee poet has sung that he piously believes

"The Bible and altar  
Were let down from heaven at the end of a halter,"

that "whoever sheddeth man's blood, by man shall his blood be shed;" but then the spiritual theory, and nature which appears to be its basis, are against it, and in their light the philosophy of the failure to deal successfully with crime, is clearly apparent. The ancient Jews did not understand the nature of the disease, and the modern Christian, who is their copyist, must needs blunder in the treatment of it. Man, in judgment of nature and the spiritual world, needs instruction and brotherly regard, and the State sends him a jug of whisky and a whipping-post. He calls, by every instinct of his nature, for knowledge *how to live*, and the Church sends him a bundle of Hebrew tracts with an emphasized commentary, that he is about to die and be damned! From such quackery nothing can come but a continued increase of the disease, and a universal no cure. Whether our own experience or that of Jesus be taken as the exponent, the spiritual theory is the reverse of all this.

Dr. GORDON did not like the form of the question, and still less the manner of its discussion. He was pained to observe that outside influences had been ignored. Paul found a law in his members warring against the law of his mind, showing that he recognized an influence from without himself. It has been held for four thousand years that we are influenced by Spirits, and, if it be not so, then is this Conference vain. It had been the faith of the Christian from the beginning, that our evils are caused by evil Spirits. When a person commits homicide, not only the pious and intelligent Christian devoutly believes, but the mighty State of New York absolutely declares that, thereunto, he was by *the devil moved*! He could not give up his Bible and our piously-framed statutory indictments, for modern Spirit-rapping theories.

Dr. ORTON: If it be true that education is the spiritual panacea for crime, then we require a new definition of that word. As generally understood, education influences the head. The heart is exclusively the subject of divine grace or its opposite; consequently education does not attach to the affections. Education acting only upon the intellect, does but enable the man with a depraved heart, to become a greater adept in crime. Of this fact, innumerable instances might be cited.

A gentleman, long and successfully engaged as a teacher of youth, related several anecdotes in illustration of the substitution of instruction for punishment. As thus: It one day came to his knowledge that the boys had been hooting an old negro, and pelting him with missiles, and annoying him in various ways. This, as in the case of the fable of the frogs, was sport to the boys, but exceedingly distasteful to the old man, who prayed its abatement; and he cheerfully undertook the task. Instead of calling the boys together and reading them a homily on their awful wickedness, citing the dismal tragedy of the two bears and the two and forty children, and ending with

a demand that the ringleader should be given up for condign punishment: he kindly instructed them in the law of social relation. The moment the boys understood it, they set about repairing the breach, and, of their own accord, presented the former object of their wanton disrespect, with a new overcoat for the winter. Such has been his method, and its success has been invariably.

Dr. HALLOCK: This is one result of the original mistake; that when one speaks of education as applied to moral delinquency, the popular impression at once conjures up "Reading, writing and arithmetic," etc., and feels, somehow, that you have said a *profane* thing. The difference in popular estimation between the priest and the teacher, illustrates the blunder. But that is an imperfect conception of education and the office of a teacher, which limits their influence to the intellect. Jesus was not a priest. There is more in man than the multiplication table; grammar and geography do not exhaust his spiritual capacity. As in the case of the boys, it was not ignorance of the alphabet that was the difficulty, but, quite another, to which a knowledge of the alphabet did not directly apply. It was not an error of grammar, but an error of *conduct*; and yet, ludicrous to say, when you speak of correcting this error through an educational revelation of the *law* of conduct, eight of your hearers out of every ten, at once fix their whole attention upon Noah Webster's spelling book!

Dr. GORDON: Nobody questions but that the mere peccadilloes arising from ignorance, may be removed by a proper education; but he maintains that ignorance is not worthy to be considered a cause of crime, and consequently knowledge is not the true remedy. When an evil Spirit effects a lodgment in the heart, he is too old a bird to be cajoled by that sort of chaff, or by sprinkling fresh salt upon his tail. According to ancient Spiritualism, he belongs to a tribe that "goeth not out except by prayer and fasting."

Mr. KELLOGG said: While listening to the discussion, we had been calling to mind the facts of his spiritual experience, and he is convinced that the vast majority of spiritual intercourse is marked by uniform love and kindness. He had occasion, recently, to write to a young man whom he had befriended; but who had stepped aside from the path of virtue. The young man, in the appeal which drew out the reply, admitted that "the way of the transgressor is hard," and he made this point upon it, which seems to accord with the views expressed by Dr. Hallock. He told the young man the difficulty was, that, while he admitted the fact, he did not realize its *truth*. And this he thinks is the difficulty in every case. We *dearly* assent to that in which we have no *practical* knowledge.

Mr. BUCCER stated that his wife, who departed *from this world* of November last, recently appeared before him. She was dressed in a colored silk, and looked in every respect as though still an inhabitant of the body. It was not a dream, for he knows that he was not asleep at the time. It was a matter of observation and some surprise during the occurrence, that she had on this colored silk. Her body having been interred in a black silk dress, he wondered why she did not appear in that. On mentioning the matter to his daughter, she said the colored silk was her mother's favorite dress.

Adjourned.

R. T. HALLOCK.

We intended to have noticed the reply of Mr. Denmore to our remarks entitled "Can there be Spirits," in this paper, but find it inconvenient, and therefore defer it until our next issue.

Dr. B. F. Hatch has just issued his long-talked of pamphlet, in which, as we are informed, he strives, in his way, to immortalize Judge Edmonds, J. J. Mapes, and several other mediums and Spiritualists. He has not honored us with a copy.

HIGGINS'S ANACALIPSIS.—We are almost daily encouraged by additional subscribers, to hope we shall be able to republish this remarkable book.

ROBERT DALE OWEN, A SPIRITUALIST.—We are informed by a letter just received from a correspondent in London, that Robert Dale Owen has written a book on Spiritualism, which he intends to publish on his return to this country.

PREMONITION.—At South Troy, N. Y., recently, a lad sixteen years of age died of croup, having suffered terribly for several days. Two days before his death, he called his father to his bedside, and told him that he was not going to live, for he had a beautiful dream when he was asleep that told him so. He dreamed that he stood on the earth; he saw God in Heaven looking sweetly down upon him; that he let down a golden chain, which fell upon the ground at his feet; and that as he stooped to look at it, God told him to take hold of the chain and he would draw him up to Heaven, and give him a crown of gold. On Saturday the little spirit was set free, and the promise was fulfilled.—*Spiritual Age*.

ANOTHER SAINT.—Another saint has just been added to the Italian calendar, already sufficiently plenteous. About the first of November, an unmarried young woman named Christina Mazzaia died in the parish of Jesu Vecchio, Naples, who had for nine years tasted no other food than the consecrated water, which she partook of daily at the communion.—*Et*



## EVILS OF LAND MONOPOLY.

JAMESTOWN, N. Y., March 28, 1855.

CHAS. PARTRIDGE, Esq.: In the TELEGRAPH of last week appears an article entitled, "One of the burdens of society," which has so attracted my attention that I have been induced to still farther notice some points which its writer has touched upon. To all who feel any interest in the removal of the numerous burdens under which the human race is groaning, beyond a desire to talk, this article, and the subject on which it treats, is of vital importance. I am glad that it was written, and hope that a writer who has shown so intimate an acquaintance with the elements of practical reform, will continue to give us his views through the TELEGRAPH. Rational Spiritualists should, above all others, endeavor to aid in advancing the real interests of man, and the SPIRITUAL TELEGRAPH—the straightforward, earnest and consistent champion of philosophical and practical reform—is peculiarly adapted to the task of carrying to the world the thoughts of earnest workers. It is getting to be pretty generally understood that all efforts to inculcate spiritual or moral truth while the body is uncared for, and the animal propensities stimulated beyond all control by the necessities of the physical organization, are ineffectual, and that some means of supplying the needs of the body must be devised before anything permanent or valuable can be accomplished towards the spiritual elevation of the race.

Spiritualists at least—and if I may judge from the report of Rev. H. Mattison's sermon—some of their opposers, understand that the individual, in making his entrance to the Spirit-world, carries with him the peculiarities and specialities of his earthly existence, and that to a great extent, if not entirely, his happiness and usefulness in the life to come depends on his cultivation and mode of life in the body. With the truth of this proposition, which reason and sound philosophy assures us is correct, staring us in the face, it becomes of paramount importance that man should be surrounded by the circumstances and influences best calculated to develop and strengthen his diviner faculties. And not only is it the true interest of the world to work in this manner for the future well-being of man, but when the sordid consideration of present comfort and safety are brought forward, it will be seen that this is the safest, surest, and cheapest mode of protecting society from the disturbing and disorganizing effects of crime.

Now if the present comfort and safety, and the future happiness and usefulness of the inhabitants of earth and its millions yet unborn, depend so entirely on surrounding influences, does it not behoove every lover of humanity to strike at the tap root of social evil—viz.: physical destitution? The experience of past ages has proven beyond all doubt, that the want of proper supplies for the body has been directly or indirectly the prime mover of all social evils; and as the wants of the body are only to be supplied by a well remunerated labor, and this labor is only to be supplied by extending to all the right of tilling the soil, it follows as a matter of course that the system of land monopoly is one, if not the one, great cause of human misery.

Here, then, is a field of labor broad enough for the aspirations of the most enthusiastic reformer. The removal of this incubus which has paralyzed and benumbed the efforts of man in the Old World, and the eastern portions of our own continent, and is just now bearing down with crushing force on the mighty energies of the West, is imperatively demanded, and the brightest minds and the greatest energies may well be enlisted in its destruction. Let us prate ever so much of the superiority of our governmental and social institutions; it is clear enough that before we can do much in framing our laws and regulations so as to confer benefit on those who most need protection, we must produce not only legislators, but a generation of voters wise enough to select them. To do this, we must remove the incentives to crime produced by destitution.

If land monopoly and its long train of attendant evils could receive its effectual quietus, a great step toward this would be consummated; and not only would it destroy the present evil, but would guard against its recurrence.

No one who has not witnessed it can form an idea of the mad frenzy that has raged in the West during the prosperous years immediately preceding the late financial crisis. The cry was Land! Land! Every dollar that hungry speculators could by any means command, was invested in the purchase of

the people's homes. For a short time previous to the closing of the Dacotah Land Office in Iowa, the greedy land-sharks stood round the doors night and day, in the dead of winter, and many froze their limbs severely, rather than give up their places. When the Iowa Trust Lands in Kansas were offered at public sale, the settlers were allowed to bid in their claims at their appraised value, as a sort of protection against the rapacity of speculators, but even this did not deter them. They scoured the country far and near, and when they could find a man who had no money with which to buy land, they would give him a small sum to go and settle on the land till the day of sale, when he would bid it off, and make over his title to his employer. Ten days before the sales, there was not a quarter section on the whole tract that had not a hut of some kind upon it, with some hired squatter in it. Ten days after the sale you might ride for miles without seeing a human face. It is the same all over the West. Even in the settled and prosperous portions of Illinois, you may see large tracts of fine land in its native state, which was bought years ago, and held for gain by its owners. And now the emigrant who is looking for a home, must pass these rich prairies by, where he could live surrounded by the comforts and refinements of civilization, for the yet wild and unsettled territories farther West.

Nor is this all. The evil effects of this system bear on those already there, who have been so fortunate as to gain a foothold, with almost equal force. The speculator, instead of buying his land all in one body, has it scattered about, so that settlers can come in and improve the country and thus increase the value of his land. This deters the inhabitants from settling close together, and so destroys all opportunity of establishing schools or social relations. But more than all this, it deprives millions of human beings of a right to that which is as clearly their due as that of breathing. That there ever should be any dispute about the right of any individual to whatever portion of the earth is necessary for his sustenance, is quite as surprising to me as the old idea that the earth was a level surface. The effort that has been made in our government to give homes to the people, and which has so far been defeated by the combined energies of monopoly, must be seconded until it is successful, and our broad national domain converted into smiling farms instead of being delivered over to soulless speculators and corporations.

THEODORE GLANCEY.

## THE BODY AND SOUL OF THOUGHT.

BY PROF. PAYTON SPENCE, M. D.

Language is the body—the solid form of the soul of thought. Some men's language is nearly all soul, while other men's is nearly all corpse. One man complains that his words produce no effect. It is because they are dead—they are but words without the soul. Another man utters the same words, and they seem alive; they breathe, and pant, and shout, and we breathe, and pant, and shout with them. Life always imparts life. A real live thing always interests us, whether it be a greedy pig with both feet in the trough, or a giant mind shaking a world with his single thought. I have heard some men say "one," and it counted ten; and I have heard other men say "ten," and it counted nothing. There is a soul in words which words alone tell nothing of. When we catch the spiritual, the language in which it came to us falls from it, our ears cease to vibrate with the spoken words, and the naked soul meets us naked. What matter whether a mother's deep love says, "My darling babe," or "My dear pet," or "My sweet lamb." Behind each of these forms stands the same deep love which no language can fully express, which no language can change, which no language can increase or diminish, and to which neither grammar nor rhetoric can add one jot or tittle of life.

I say, "bless you," or I say, "curse you;" in both cases it may be plain that I mean the same thing. The preacher thinks he is praying, and so think his hearers, when oftentimes he is in reality cursing with his deepest feelings. Many think that they are worshipping their God, when they are only striving to strike up a profitable bargain—so many prayers and so many tears for so much heaven. The soul-readers see the truth; the word-readers are deceived. The feelings give the soul of thought, and if they are intense enough, and impetuous enough, they assume a language, and put on an external form corresponding to themselves. If they are not intense enough, the calculating intellect may wrap them in forms not in keeping

with their true nature. Love and hate may take the form of drapery. A princely thought often comes to us in the form of a prince, however; while a real beggar is tried to us in the form of a prince of rhetoric, yet still a beggar. The thoughts which with souls in them, are really our children, and they are of a deeper element of our nature than the intellect. The intellect gives the form, but the feelings give the soul. The intellect can no more beget the soul of a thought than it can get the soul of a real natural child. It can make a man, but not a man. Thought then is organic, and its process is a productive process. This is why one man can repeat the thoughts of another man's thoughts, though he may repeat his language.

I write my thoughts upon paper, and I give them to the world, but not every reader reads my soul; each one reads only what he puts into my words as he can put into my words more than I myself did, other readers read them less. A great, rich, spontaneous mind pours upon us a flood of eloquence; but when we are asked, what he said, we stop, and really begin to think that he said nothing. Yet, while he was at it, we felt mighty and unutterable things. Yes, he did say mighty things, but they are gone, and the souls can not reproduce the giant thoughts, and in our impotency, we honestly think that after all he did not say much; yet, the very next hour, perhaps, that rich man opens his jewels upon us, and shakes the stars down upon us, and again we are dazzled and bewildered: or that giant man opens the floods upon us, and we are swept down like helpless straws; or that giant man shakes us, and we are like the aspen leaf. "What was it he said?" Our impotent souls, again left to themselves, can not reproduce the thoughts of that man, and again we almost feel ashamed to print them, again thinking that he said nothing, because we have nothing to say.

## THOUGHTS.

Though the following comes to us without signature, we transfer it to our columns as a condensed exhibit of the creed of a certain class of philosophers which has had its representatives in almost all ages of the world. Of course our readers will not consider the publication of these thoughts as an endorsement of them on our part.

God can do no wrong; man is the child of God—a young, undeveloped God—has the nature of God, and therefore can do no wrong.

God can do no wrong—can be guilty of no sin of omission, and therefore can not permit wrong in the universe.

God is infinite in power, wisdom, and benevolence; therefore there can be no evil in the universe—no wrong.

Man can not thwart God—can not disappoint him—can not grieve him—can not offend him.

Every effect has an adequate cause; all causes are direct, connected with the great first Cause.

God is infinitely impartial; therefore each of his children is equally blessed; though no two are exactly alike.

We can not truly say of any act of our neighbor, "it is his misfortune, or his fault." Strictly speaking, man has neither misfortunes nor faults.

Man must develop his nature—he can not transcend it. There is no exception to the universal law. The crab tree produces crabs; the vine, grapes.

Therefore, why laud Washington, or denounce Nero? Each developed his nature, subject to the conditions by which he was surrounded. The one was a natural born elephant, the other a tiger.

Each child of the Infinite has an equal claim upon the happiness. God is all-just; therefore each is sure to have his cup filled to overflowing.

At the real expense of one, another can not be benefited. It might be truly said, our Father is not impartial.

The poorest, lowest, vilest, of all sons of men is, in the standing all, our brother and His child, and surely as alike dear to Him.

Each was begotten, conceived, born, fed, clothed, trained, and all through life, surrounded by influences, circumstances, and conditions, such as He saw were good, were best, for her—for all.

Hath He not surely promised to bring ever good from evil? Can we not see that thus He hath done in the long past, a thousand thousand times? Can He not do it again, a thousand forms seems, of necessity, based on what he has done

evil? Thus hath it ever been; thus will it ever be—evil is undeveloped good.

The base is a necessity to the dome; the granite to the diamond; the moss and fern to the cedar and the palm; and they to the crawling worm, and it to man, in lowest form, and he to God.

In the whole universe there can be no accident nor chance. Every event, however seemingly small, is "big with fate," and a direct result of ever-acting laws.

However hard and bitter our experience may be, every pang, physical and mental, is surely a blessing, and the highest blessing that we can receive; and, as living fountains, they shall send forth streams perennial of gratitude and love, to God the giver, yielding such rich fruits as can come only through such afflictions. Else is our Father lacking in power, or love, or wisdom.

We rashly judge, whenever we say of any of His work, "See! this is bad, or wrong, or might have been better," and we call in question His love, and power, and wisdom.

Our ignorance alone can prompt to such complainings. All have their use; all fill their place; each one a necessary note in the great anthem of the universe.

St. Louis, Feb. 20, 1859.

[From the Lanner of Light.]

### JAMESTOWN INSTITUTE.

Messrs. Editors—You are aware, I presume, that Dr. O. H. Wellington has established, at Jamestown, New York, an institution for the education of both sexes, upon reformatory principles. Since its establishment, some eight or nine months ago, I had heard many favorable reports respecting its practical workings, and its encouraging prospects. Last week, however, I spent five or six days at the Jamestown Institute, and had an opportunity of seeing and hearing for myself, and of forming an opinion from my own observation, of the new system which is there in operation. During those five or six days, I not only received from Dr. Wellington a full explanation of his principles of moral, mental and physical culture, but also through his kind invitation I visited all his classes and exercises every day during my stay, and have thus had abundant opportunities of ascertaining whether the system is practical, and to what extent it is actually made practical, at the Jamestown Institute.

Having for many years past been deeply interested in the subject of true education, or mental and moral development, I eagerly availed myself of all the facilities which were freely tendered me, of investigating Dr. Wellington himself, and his system, in theory and in practice; and as the principles of the system and their practical workings have my deepest sympathy, and meet my hearty approval, and as I find Dr. Wellington to be a man who, by innate force and energy of character, by acquired endowments, by an experience of many years, which has confirmed him in his principles of educational reform, and by a slight tincture of enthusiasm which eight months experimenting have not in the least abated, is eminently qualified to be the projector and the personal executor of such a system of radical reform in the educational department—I shall, with your permission, Messrs. Editors, endeavor to present the Jamestown Institute in its true character before Spiritualists and reformers generally.

I must, however, beg of my readers that they will condemn nothing that is new, simply because it is new; that they will not judge the new by the old; and that they will be prepared to hear of innovations in the educational department of reform, as radical and as truly progressive as those with which they are already familiar, and which they have already embraced in every other department of thought and of morals.

I will make this further prefatory remark, that, in all our labors for the elevation and reformation of humanity, the proper place to begin is at the beginning; and consequently, the nearer we approach the beginning in our labors, the greater will be the immediate and the ultimate results. Still, although this is an admitted truth, yet I know of no school in the country, with the exception of the Jamestown Institute, which has departed to any great extent from the old beaten track, or into the organic structure of which there has been introduced a single principle or element which bears the stamp of, and is in keeping with, the type and spirit of modern reform.

Education has been left far in the rear; but I feel assured that Dr. Wellington is now bringing up this department, to move on abreast with all the other departments of reform, before which, as before a mighty and an invincible phalanx, the conservatism of the present day shall melt away.

In the moral department of Dr. Wellington's system, we find this leading principle, not simply taught as a theory, but actually carried out in all the relations of teacher and pupil, namely, that there are elements of good, of divinity, within every human being, which may be reached, and which should be reached and cultivated by a direct appeal to those divine elements, upon all occasions; that children and adults, so far as being totally depraved, are in their deep, interior natures,

good, and that, by a proper cultivation, the moral forces of their nature may be made to become the controlling powers of their whole being. Consequently, if a pupil is rude, or negligent, or indolent, or quarrelsome, he is regarded in the same light by his teachers, as he would be if he had ignorantly or accidentally broken a limb or lacerated his own flesh. It is in both cases regarded as a misfortune, and therefore he is not despised, nor hated, nor scolded, nor scourged with stripes, nor abused in any way, neither morally, mentally, nor physically; but he is approached more tenderly and sympathetically after the accident than before it, and the negligent, rude, indolent, quarrelsome, or disorderly pupil, is treated with greater kindness than if he had been without fault. The offending pupil, in the true spirit of the highest toned morality, is forgiven seventy times seven, if needs be, and thus the strongest possible stimulation being thrown upon the divinest forces, and the noblest powers within them, and at the same time, there being no appeal made to the inferior elements of their nature, the former are brought into daily and hourly exercise, and must become the positive and ruling forces of their being and action. If there is any one principle of the Jamestown Institute with which I am better pleased than another, it is this, not only because it is one which pertains to the department of moral culture, which is of course of more importance than any other, but also because it is so completely revolutionary in character, so completely the antipodes of the idea of blame and punishment which underlies all other systems of education, if not in theory, at least in practice; and because it is such a vast stride in educational reform, and is so fully in keeping with all the progressive tendencies of the age, and so perfectly in harmony with the noblest aspirations that are now prophesying of a new era to humanity.

Into the mental or intellectual department of Dr. Wellington's system of education, there is engrafted a principle, which has already made its deep impress upon the age. Ten years ago, we might occasionally have found, here and there, in the writings of men who lived before their time, and who were themselves prophecies of the future, this strange and wonderful word—"Individuality." Does any one fully understand it? It is time that we should know what a mighty power there is in that single word, and what a universal solvent it is of all the consolidations, and aggregations, and agglutinations of humanity. That word, written occasionally in a book, as it was ten years ago, was very harmless; but now it is in every man's mouth—the farmer, the merchant, the doctor, the mechanic, the learned and the illiterate man and woman—and instead of being merely a written prophecy, it is a living reality, beneath whose dissolving touch time-honored institutions are crumbling into ruins. Take all other principles from me, if you wish, and leave me but the power of this one word, "individuality," and with it, as with a pebble, I will slay the gigantic institutions whose huge forms are overshadowing humanity and feeding upon the very souls of men. With it I will visit the prison-houses and the sepulchers of earth, "like a thief in the night," and in the morning of individual resurrection I will exult over their ruins and trample upon their ashes.

The moment a pupil enters the Jamestown Institute, he feels his own individuality and his personality, because that individuality and personality are at once recognized, respected, and appealed to by his teachers. In all departments of mental culture, the pupils are early made to feel a confidence in themselves, and a self-reliant assurance that they can, and must, think their own thoughts and evolve their own principles, and that, in the domain of thoughts and principles, neither teachers, nor books, nor any other authorities, no matter how exalted, should be permitted to stifle their native energies and paralyze their mental powers.

Instead, therefore, of committing to memory, as a heavy and stultifying task, the various text-books which are usually put into the hands of students, the subjects embraced in those text-books are presented to the naked, untrammelled and unprejudiced minds of the pupils, male and female, in such a manner as to arouse their interest, and draw from them their own opinions, in the form of free conversational discussions. In this way, every subject that is brought up is more thoroughly analyzed, (according to the capacity of the pupils;) the activities of each pupil are more completely brought out, the depths of each mind more thoroughly sounded, and the knowledge of each one more completely exhausted, than by any other system of which I have any knowledge.

It must not be supposed, however, that books are withheld from the pupils. Books are presented to them in the same way that the volume of nature is presented to them; that is, as a great storehouse of facts, with which they must be supplied, in order to think accurately upon any subject; and they are allowed to follow their inclinations and attractions in appealing either to the unwritten volume of nature, or to the printed books of men, for facts and suggestions. In no case, however, is the least countenance given to the old error, that one mind can do another's thinking, feeling, or analyzing; and in no case is the pupil, by any outside force, driven to an assigned task in a book, or even driven to any of the exercises of the school; but, under all circumstances, he is suffered to be moved by his own internal attractions—the only true and reliable guide as to what the mind really needs, and is really in a condition to

cling to and appropriate with an abiding and unyielding tenacity.

The practical result of this system is to develop, not at the same time preserve, each individual type of mind; and while the vain hope and the fruitless aim of the present educational systems of the day is to make each pupil a duplicate of some stereotyped standard of moral and intellectual greatness, the aim and the result of Dr. Wellington's system is to bring up each one to the fullest stature of his individuality, morally, intellectually, socially, and physically, and at the same time preserve each individual type as separate and as distinct from all others as nature originally made it—in short, to make the most of every type, without violating the laws of nature, so far as to endeavor to change one type into another. This, I am sure, is a vast step—too much, indeed, to be at once appreciated; for not only is the world still governed and guided by the ambition to remodel, and much of its philanthropic labor lost in the vain effort to remodel, individual types, and change individual, moral, and mental organic structures, but it is even the hope and the aim of the philanthropy of the day to change specific types, one into another, and thus make real Caucasians of the Indian, the Negro and the Hottentot. But nature will have her ways, her rights, her forms, and her series; and already it is beginning to be acknowledged, that the types of races are unchangeable; and the next great step will be the recognition of the permanence, through all time, of national types, and finally will come the closing idea, that each individual is a type, which may be mutilated and enfeebled, and shorn of its strength and its beauty, but never, in all the ages of an immortal existence, can one be transmuted into another. Nature never thus repeats herself, and her course is upon all systems that attempt to interfere with her reproductive movements of constant differentiation, and that try to substitute in their stead a man-devised movement toward reproductive unity and sameness.

Excuse, Mr. Editor, the length of this article. The subject is an important one, and it is, moreover, one of general interest to your readers, and I make this my apology for asking so much of the columns of your very popular paper.

Yours truly,

PACSON SPENCER.

### HOW DID HE KNOW IT?

We extract the following from a private letter written by a correspondent residing in Bedford Square, London, Eng.:

"Two years since when Mr. P. B. Randolph was here, a few gentlemen interested in the cause of Spiritualism used frequently to meet with him, and we were usually favored with a trance address. At one of these sittings he delivered an extraordinary communication, addressed to himself, which was an account of a melancholy suicide, said to have been committed by a friend of his in America, which was confirmed by a letter from America received several weeks after."

Our question is, if Spirits did not tell him of this suicide, who did?

### REARING CALVES.

We find the following communication in the *Western Farmer*, on rearing calves. While many of the suggestions are old, there are some things contained therein that may be useful to our farmers. Read it:

"My method is this: take them from the cow at the day of calving and leave them to drink new milk. When they have learned to suckle a little warmed skimmed milk with the new milk, and when they will drink all skimmed, and that without warming. Then add a little sour milk, and gradually increase the quantity until they will take all sour. This they will generally do by the time they are two or three weeks old.

"I have temporary stalls in the calf-pen, and a separate stall for each calf, so the hoggish glutton cannot rob his more contented and sensible neighbor. A little trouble, with gentle treatment, will learn each calf to know his stall as well as the ox. There is the advantage in tying them up; it makes them familiar with confinement in the best possible manner. I think the stable a useful improvement upon the long trough and club system, to diminish the waste of milk that they have to lick their share."

"Many calves are over-fed for the few first weeks, much to their detriment, in my opinion. I think one-third or one-half of the milk of an ordinary cow is ample feed for the first four weeks. The quantity should then be increased, until they take the whole of one cow's milk; and if you add more in the latter part of summer and autumn."

"A calf fed with sour milk until full, will show a decided improvement over the half-fed runt that was weaned at six weeks. Calves of this kind, and with equal good keep, through the winter, the well-to-do will buy a better calf of the lean ones, even if you succeed in getting them through the winter."

"I consider uniformity in the quantity given most important in the time of feeding, of great importance, in the successful rearing of calves."

"I have tried letting a calf run with a cow, but that is a poor policy, I think; for if you do not keep up high feed through the winter, you have a miserable-looking animal in the spring, and if you do, you have an overgrown beast of but little practical utility."

"I have been awarded the first premium on native beef calves, sold by the Jefferson County Agricultural Society, that were fed on sour milk; and one year there was a very large competition. If any one can raise a better calf than I can, with less expense, let him tell how he does it."



"LET EVERY MAN BE FULLY PERSUADED IN HIS OWN MIND."

CHARLES PARTRIDGE.  
Editor and Proprietor.

NEW YORK, SATURDAY, APRIL 16, 1859.

Our contemporaries of the Press who would like to have this paper sent to them, are reminded that the special themes to which these columns are chiefly devoted, are such as to render secular papers of little value to us. Nevertheless we shall be happy to send this paper to all journals which come to us with an occasional notice or extract, marked.

This paper is hospitable to every earnest thought, respectfully expressed, but is responsible for none except those of its editor.

### PROSPECTUS OF THE SPIRITUAL TELEGRAPH,

EIGHTH VOLUME COMMENCING IN MAY.

This paper, beside being especially devoted to the facts and philosophy of modern Spiritualism, is a weekly register of New Phenomena, New Thoughts, and of Scientific Unfoldings in general. Arrangements have been made to give in each Number of the ensuing volume verbatim reports of the Discourses of

REV. EDWIN H. CHAPIN and  
" HENRY WARD BEECHER.

We shall also report, as heretofore, the proceedings of the Spiritual Lyceum and Conference, and give a synopsis of all the news of the week, together with communications from Spirits, and from the more deep and advanced thinkers of the mundane sphere, both in our own country and in Europe.

The TELEGRAPH will also, from time to time, contain reports of Discourses delivered by

REV. JOHN PIERREBONT,  
" T. W. HIGGINSON,  
MRS. CORA L. V. HATCH,  
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and other progressive and spirit-stirring speakers.

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Address, CHARLES PARTRIDGE, NEW YORK.

### DOES MODERN SPIRITUALISM INCULCATE EVIL?

Much has been said of late, by friends and foes, about the evil tendency of the current spiritual unfoldings and influences. Let us examine the matter, and see if there be any truth in the allegations concerning these evil tendencies.

What is modern Spiritualism? We answer, it consists in tangible evidences that our kindred and friends live in their essential individualities beyond the grave. Is there anything evil in this? All honest people must answer, No. But some say that the influences which Spirits exert over mortals engender evil. We answer, that these Spirits are our kindred and friends with whom we associated on earth, and that previous associations with them have made us what we are; and we ask in all earnestness, whether death infuses evil into the Spirit that lives beyond? And we say again, that all honest people must answer, No. We mean by honest people those who are more loyal to observation, experience, religion, nature, and God, than they who are subject to the influence of fear, and to speculative creeds.

Do our relations to parents, sisters, brothers, wives, children, friends, on this earth, tend to make us evil? All persons believe that death is but a separation of the spiritual and physical departments of man, and that the Spirit, or better

portion, only lives on. Something within, and belonging to the spiritual department, always remonstrates against all wrongs. Indeed, it is the touchstone and test of evil in us. If this element is a part of our spiritual being, it goes with us into the Spirit-realm; and, being freed from physical necessities, would it not follow, of course, and from the necessity of the case, that less evil would be present with a Spirit than with a mortal? Common sense seems to answer, Yes. Then the Spirit, after death, must of necessity be advanced from its earth-state, and less capable of embodying and manifesting evil.

But, says one, "All the qualities and functions of Spirits are intensified." Granted, but what of it? Would they not be proportionately balanced as to good and evil? What possible motives can the ingenuity of the most fiendish mortal conjure up as a cause of evil designs of a Spirit towards men? We can not enter the ring for any laurels in solving this problem.

But, says one, "Evil communications and manifestations are made from the Spirits." We think this needs proof but for argument's sake. Granted, and we ask *who* they are made by? Did any father or mother in the Spirit-world ever make an evil demonstration to a child? No, NEVER—NEVER. Did a friend who had passed to the Spirit-world ever make an evil communication to a friend on earth? No, never. Well, then, from whom do evil influences come? Admitting that they come from Spirits at all, we say they are made by Spirits on the plane of life which corresponds to their manifestations, and we insist that this plane and manifestation is a step in advance of their earth-lives. As on earth, so in heaven, the manifestation of natural life and conscientious Spirit on one plane seems to be evil to the advanced plane of life and Spirit. Else how could there be vegetable and animal poisons? Indeed, how could there be devouring beasts and diversities in men? What would be thought of persons who should call certain vegetables—small spires of grass, small trees—evil, also call sour apples and unripe strawberries evil. But is it not as proper as it is to stigmatize the manifestations of human life and Spirit on the lower planes as evil? What is the moral difference between an unprogressed Spirit and a green apple? We know full well that deplorably green specimens of humanity go to the Spirit-world hourly, and they are as fond of teaching on their plane as those in more advanced states. They say the best they know, and what more will a sensible man ask, except that mortals learn to discriminate between that which is adapted to their plane and use, and that which is not, and to treat those who are where they have been, respectfully? The truly divine or Christian man will look with compassion on the manifestations of life and Spirit by those who are struggling through states and conditions inferior to his own.

There is a scientific impossibility for Spiritualism to corrupt mortals. Men here in advanced states are in communion with those in states inferior to themselves, and they are not corrupted by it; neither can they be through communion with Spirits on similar planes. No mortal receives a communication from a Spirit as *authoritative* and *true*, which does not in some degree minister to his physical, mental, and spiritual needs. That is to say, men do not receive and act on communications from Spirits, nor from anybody else which do not coincide with their inclinations and judgment. Does it corrupt the sturdy oak that a little scrub oak is trying to live and grow up by its side? Does it corrupt a wise parent that his child prattles nonsense to him in his lap? The idea is preposterous.

Now, then, admitting that men enter the Spirit-world as they leave this, and talk, and act, and exhibit the same characteristics that they did here, what of it? Are we necessarily more corrupted by them than we were while they were with us? Must we accept as true from a Spirit that which we rejected as false while he was mortal? Is a man's heresy sanctified to us as true by knocking his brains out? Those persons who are in states and conditions to accept as true the utterances of a priest or Spirit, simply because a priest or Spirit utters it, can scarcely be worse off. There is no danger of corrupting such persons. They are in as hopeless a condition as they can be.

We insist that Spirit is the purer, more refined, and better

portion of man, and, notwithstanding the characteristics of Spirits may differ, each one is in a condition advanced from that which he occupied while in the flesh, and hence it follows that the communion with Spirits is more elevating than communion with mortals.

We by no means claim that all who communicate with Spirits are necessarily and altogether made holy and righteous thereby; neither that in ALL cases Spiritualism has transformed its devotee into a better person, even so far as external appearances show; but, at the same time, experience and observation prove the fact that modern Spiritualism is a new and potent element of reform and progress, and that the first rap a man hears commences the work in him. How preposterous the idea that modern Spiritualism tends to evil, when in fact it is but the setting of the moral police of the heavens to watch, instruct, and elevate humanity? The presence of a little child will generally prevent men from committing crime; what, then, must be the result when men come to realize the fact that their children, wives, husbands, parents, friends, in the invisible world, see them, know their secret designs and thoughts, and bend over them in all loving affection, solicitous of their reform and progress? If these influences are to be set aside as of no reformatory virtue, then shut up heaven, annihilate God, spurn virtue, and run riot in sin.

### NET WEAVING REVEALED FROM HEAVEN.

If the reader will turn to the 14th chapter of Isaiah, he will find it stated that the Lord was moved with great wrath toward the people, inasmuch that he confounded their knowledge and destroyed their skill in works. They possessed the art of weaving nets for catching fish, which art the Lord suddenly and utterly took away from them, so that they remembered it no more. This was considered a great calamity to those people, and in making nets men have ever since been compelled to tie the knots by hand. There is no estimating the amount of time and money that have been spent in efforts to rediscover this lost art. Without rummaging over the pages of history at this time, to make a full record of the efforts which have been made for this object, suffice it to say that Napoleon, during his reign, expended enormous sums of money to re-discover the lost art of net-weaving, but failed, and the art has not been discovered until within a few years.

Recently, while lecturing at New Haven, a gentleman (Mr. Van Husen, aged about fifty years, we should judge, and of very respectable and intelligent appearance) made known to us some of his curious experience, and among other things stated that several years since, and before modern Spiritualism was known, Spirits commenced their visits to him. They claimed to be old patriarchs who lived in the days when nets were woven by machinery, and we believe they claimed to have worked the machines, and promised to reveal the process to him if he would follow their instructions in building a machine, which he consented to. These Spirits then told him how to commence, and he made piece by piece as directed, without clearly understanding its use, or how it was to operate; and in this way he constructed the numerous pieces, and then they told him how to put them together. He followed their instructions implicitly in all things, and the result was a perfect machine, and we saw it weaving nets in New Haven. It is wonderful to see the machine tie three hundred and sixty (if we remember rightly) knots in a minute.

After the machine was constructed, Mr. Van Husen began to consider the possibility and propriety of taking out a patent for the invention; and this brought up the question as to whether it was an *invention* of his own, or a *revelation* from Spirits. If it was a disclosure from the Spirits, it was not, of course, an invention of his own, and therefore he could not, truthfully to his own experience and conscience, make oath to being the inventor, and he was in a serious difficulty concerning the matter. He applied to the spiritual guide of the place, the Congregational minister, and asked him if it was lawful or possible for him to have a *revelation*. He was answered no. He then made known to the minister the facts in the case, and asked him whether, under the circumstances, it would be right to apply for a patent, and make oath that he was the inventor. The preacher hesitated; read Isaiah 19, and revolved it over in his own mind. He said he must have farther time to decide the question. A few days after, Mr. Van H. applied for the decision, and found that he had taken the matter seriously to heart.



and was in great trouble about it, and said he would not take the responsibility of deciding the case, but that there was to be a meeting of his denomination's ministers in a few days, and he would lay the matter before them, and ask their joint counsel. He did so, and they were all in the same quandary. After discussing the matter, they deferred the decision to the next meeting, in the mean time each agreeing to search for history and light to help them give a decision which should not involve perjury nor the damnation of a soul.

At the next meeting, the counsel of ministers could not agree that there could be any revelation, nor that the man had not stated the facts truly, for there was the machine to verify a revelation or an invention; but the Lord had blotted the machine out of the minds of mortals, and they could not believe he had allowed mortals to set his anger at defiance by inventing another one. Therefore they could not decide the case. The sympathies of a neighboring minister overpowered his priestly bigotry, and he advised him to take the oath of inventor, notwithstanding it was a revelation.

We doubt not that many claimed inventions really are revelations; and did our judiciary recognize the spiritual source of information, it is probable that one-half, at least, of the so-called inventions would be decided to be revelations, and the patents would thereby become invalidated. If the popular theories of Congregationalists be correct, we do not think it is a matter of much consequence to the man whether he invented the machine, and thus thwarted the Lord's anger, or whether the Spirits of the old weavers revealed it to him, since either would damn him. Nevertheless, it is interesting to know whether the machine was *invented* or *revealed*.

There is much more to be said about this case which we do not clearly enough remember to state at this time; but we firmly believe that the construction of the machine was revealed from Spirits, and that its being revealed is susceptible of proof which is beyond all question. Then what is the important significance of the case? First, that Spirits who lived on earth from two to three thousand years ago, communicate with men to-day. Second, that Spirits remember things of the mundane sphere which were blotted out of their minds while on the earth. Third, Spirits reveal the skill and ingenuity of their own time to the living present. Fourth, spiritual intercourse has and is doing good to mankind.

#### NEW PUBLICATIONS.

Compendium of the origin, history, principles, rules and regulations, government, and doctrines of the United Society of Believers in Christ's second appearing; with biographies of Ann Lee, William Lee, James Whittaker, J. Hocknell, J. Meacham, and Lucy Wright, by F. W. Evans. New York, D. Appleton & Co. Pp. 189.

In this book are comprised the important points of information concerning the origin, history, regulations, etc., of the Shakers, that hitherto have been distributed through some five or six larger volumes; and by a judicious selection and arrangement of the facts most interesting to the outside world, Friend Evans has succeeded in making a very readable volume. The Shakers expressly claim to found their system of doctrines upon a special divine revelation, vouchsafed to a few of their original leaders; and from the first, spiritual intercourse has been frequent among them. Their claims to intercommunication with the denizens of the invisible spheres rest on precisely such phenomena as have latterly been conspicuously displayed before the world's people, and which have given rise to the movement known as modern Spiritualism. In this volume are incidentally recorded several facts precisely analogous to many that have been witnessed by Spiritualists, and among these facts are those of a physical as well as a mental character. It was by visions, revelations, and interior impulses, which she was too simple-hearted and uneducated to successfully counter-act, and too pious, devout, and honest, to have any desire to feign, and too pious, devout, and honest, that Ann Lee, of Manchester, Eng., drew around her, about one hundred years ago, a circle of minds which constituted, if not the beginning, the first definite stage of the movement of which this book is the general expositor.

Among the many persecutions to which she was subjected by her professions, was an accusation of blasphemy, for which she was told that her tongue should be bored through with a hot iron, and that her cheek should be branded. She was brought before four clergymen of the Established Church, who demanded that, in verification of her claims, she should speak

in foreign tongues. She told them that unless she should feel the power of God, she could not do that. She was soon, however, operated upon, and spoke four hours, after which these clergymen, being great linguists, declared that she had spoken in *seventy-two different tongues*.

The following incident is quoted from the testimony of James Wittaker, one of "Mother" Ann's followers, as occurring while she and her company were on board of a ship, fleeing from their persecutors to America:

"When we went forth to praise God in songs and dances, the captain was greatly offended, and threatened to throw us overboard if we repeated the offense. But we, believing it better to obey God rather than man, when we felt a gift of God, again went forth in the same manner to worship him, trusting in him for protection. This so greatly enraged the captain, that he attempted to put his threat into execution. This was in the time of a storm, and the vessel sprang a leak, occasioned by the starting of a plank; and the water flowed in so rapidly, that, although all the pumps were put into use, it gained upon us very fast. The whole crew were greatly alarmed, and the captain turned as pale as a corpse, and said all would perish before morning. But Mother maintained her confidence in God, and said, 'Captain, be of good cheer; there shall not a hair of our heads perish; we shall arrive safe in America. I just saw two bright angels of God standing by the mast, through whom I received this promise.' She then encouraged the seamen, and she and her companions assisted at the pumps, when there came a great wave, which struck the ship with such violence that the plank was forced into its place, and all were soon released from the pumps."

Those who are familiar with modern spiritual manifestations and interpositions, however, will not regard facts of the above character, remarkable as they are, as proof of the divine origin of Shakerism. But there is no doubt that Shakerism, with its theological and social teachings, involves some important truths, though, like many other systems from which the eclectic would gather the elements of a general and Catholic system, it would have to be passed through a sieve before it could be made practically available to mankind at large.

"THE CRESCENT AND FRENCH CRUSADERS." By G. L. Ditson.

This interesting and useful volume furnishes a graphic account of the doings of the French in Northern Africa, and of their *melange* with the Moors, Arabs, Kabyls, and Jews. It is another gem from the indefatigable American traveler, G. L. Ditson, Esq., who, a short time ago, delighted us with his Tour Down the Danube, along the shores of the Black Sea, over Mount Caucasus, and through Georgia and Circassia.

In the SPIRITUAL TELEGRAPH of July 24, 1858, we had occasion to notice Mr. Ditson's glowing episode of Avignon, Malta, Egypt and her time-honored monuments, entitled "The Papyrus Papers."

The volume before us is on a part of the world in which every inquiring mind must feel a deep interest; for who is not desirous to hear and read about a region that has been successively swayed by Paganism, Christianity, and Islamism? Who is not eager to behold a solemn procession of Carthaginians, Numidians, Romans, Vandals, Moors, Arabs, Kabyls, and French? Who will not spend some hours in evoking Fido, Hannibal, Scipio, Jugurtha, Cato, etc.? Mr. Ditson touches upon all these heterogeneous topics with a rare sagacity, interweaving recent events, discoveries and statistics. The style of this book is easy, flowing, and eminently calculated to impart useful instruction and practical knowledge. The philosopher, historian, moralist, antiquary, philologist, geographer, and ethnologist, may each and all find material for their speciality. Neither are the merchant, manufacturer, and agriculturist forgotten in this varied panorama. The equestrian and sportsman may enjoy glowing accounts of races and sports; as French and Arab horsemanship are most amusingly contrasted, and equine crossings felicitously introduced to show the various breeds. Even the planter may witness experiments in his particular pursuit, and smile at the abortive cotton-growing attempts fostered by English gold.

After having read histories of past events, and of nations swept away by the ebb and flow of time, it is pleasant to peruse a book whose author has seen the personages and scenes he describes, and is capable of contrasting them with those that figured in the same country in past ages. The American mind is singularly calculated to perform this task in a practical way: as specimens we have but to cite Prescott, Stephens, Squier, Ware, Ditson, etc., who relate what they found without reference to church or state.

J. A. WILSON, M. D.

The "Crescent and French Crusaders" was published by Derby & Jackson, New York. Price, \$1; postage 20 cents. May be had at this office.

#### SPIRITS CARRY PONDERABLE OBJECTS.

LOUISVILLE, April 4, 1859.

CHARLES PARTRIDGE, Esq.: I have both read and heard a great deal about the power of Spirits to move or carry material objects. I can say truly I have the best of evidence of the truth of such manifestations of Spirit-power. I have always had manifestations of such power to some extent, but more recently I have been able to test it more satisfactorily.

On the second day of last December we formed a circle at our house. It was told us that if we would follow the directions given us through the raps, they would try and develop a circle for all kinds of physical manifestations. We always noticed one peculiarity attached to what they would say to us: they never have positively said they could do so and so, but that they would try to do so. We have good music on the drum and guitar, and trumpet-speaking and various other manifestations. The Spirits seem to have the power to give almost any manifestation required in the room where we sit for the circles. There are two of us mediums. It has only been about four weeks since the Spirits began to say anything audibly.

Somehow I have never doubted any of the manifestations of Spirit-power when I heard or read of them. We have tests of the power of Spirits to carry material things at the distance of one hundred miles, the shortest route. Were I at liberty, I would detail the whole circumstance of the case, but as yet I have not the privilege. We often have the Spirits, when in the circle, to bring us things from different parts of the house, and sometimes from outside of the house entirely.

Now, Sir, these things we know to be true. How do you account for their power over matter at such distance from the mediums? They say they carry the power they obtain from the mediums to operate, along with them, provided no other influence intervenes between them and the object designed to be obtained. Should a medium, consciously or otherwise, be near the object to be conveyed, the conditions are much improved—something similar to having an operator at each end of the wires. Will you be kind enough to notice this, and give us your explanation? There seems to be a gradual progress in our circle. The skepticism which some Spiritualists seem to have concerning such manifestations arises from a wrong conception of Spirits. Yours in faith, etc., R. P. TIMMONS.

We are grateful for the foregoing testimony respecting the carrying of ponderable objects by Spirits. So much infernal wisdom or sublime folly has been given to the public of late respecting this subject, that some of our friends, and friends of the cause, too, are afraid to testify to the physical manifestations by Spirits, and some even distrust their own senses in favor of theories. We simply know that Spirits reorganize themselves in human form, to appear to our natural senses the same, or similar, as to the flesh and bones, and external appearances as ourselves and our neighbors. We have often seen them, felt them, and heard them speak—heard them sing, heard them whistle, etc., etc. We have not seen, felt and heard them by any spiritual vision or sense, but by our natural senses, and we know these things occur. But not wondering to have ever been a Spirit, we do not know the philosophy of the case, or precisely how they do these things. We must reject all philosophy which does not cover the facts, and honor our senses. We are glad to have people ask questions, and we are not in the least ashamed to say we do not know every thing, and therefore can not give a satisfactory answer to all questions.

The facts seem to indicate that Spirits live, move, reorganize themselves in physical forms, and that they speak and move ponderable objects, as independently of men as living men do of Spirits. As to how they do these things we do not know, but are trying to find out. We solicit everybody who has witnessed spiritual facts, to state them minutely and fearlessly. Facts are the basis of everything worthy to be dignified by the term philosophy.

#### Selfish Conceptions of Individual Rights.

We learn from the Sonoma Herald that a strong prejudice exists in Shasta county against the Chinese miners, and that resolutions had been passed, giving them until the first of March to wind up their business and leave the place, otherwise a war of extermination would commence. Some of the parties opposed to the Chinese are asking the Legislature to increase the tax on them, and to put them under such other burdens as to drive them away.

Upon any equitable conceptions of individual rights and of government, we can not conceive why a Chinaman has not the same right to dig in the earth for that which is valuable to himself and others, or to cultivate the soil, as any body else. The fact that he was not born in this country, does not impair his natural right to live here, and to be protected in an honest industry. We wish for the practical application of the principles of government, which are higher than self, and broader than towns, states, nations, hemispheres—broad enough, indeed, to shield all humanity and its rights everywhere. Let us try to develop a broader and more equitable social relation.

Miss Hardinge will occupy the desk at Dodworth's Academy each Sunday during the month.

### MRS. SPENCE'S LECTURE AT CLINTON HALL. ON LAST TUESDAY EVENING, APRIL 8.

It is not our purpose at present to inquire who God is, or where He is, or whether or not there is a God; but we intend to investigate principles, their capabilities and their works. It has been supposed that the number of the different gods recognized by humanity, is limited to the number of different tribes, races and nations of men; whereas the number is only limited by the number of human beings on the earth who are capable of forming an ideal conception of a god. Every one has his own god, shaped, and fashioned, and endowed according to his own thought of him, and this image, carved out in the mind (it might as well be of wood or stone), is the veritable idol which each one worships. If, in the investigation of principles, I must draw the sponge across the human heart, and wipe all such images out of the human affections, it is not my fault, but the fault of the principles which I hold to be true and sacred.

What is a principle? A principle is a force—a power. All principles or powers work according to law. If these principles are but parts, or outgoings of God, then God himself is limited and circumscribed by law, and is therefore finite. Who made these principles? That is about as hard a question as "Who made God." If he could have made himself, they could have made themselves. If we can admit, or conceive of his being self-existent, we can as easily conceive of their being self-existent. Let us acknowledge, therefore, only as far as we know; the great blank beyond (which to us is yet nothingness, as though it were not) we will some day or other come up to; and it will then become knowledge to us. Till then, let us admit that to us it is nothingness.

We recognize two great principles in nature. They are, the positive and negative, or the male and female, or the masculine and feminine, or the electric and magnetic, or love and wisdom. Why should there be but one? And how happens it that that one is a male? If there is a God-father, there must be a God-mother. Principles, or powers, are invisible—we can give them no shape; yet they can be felt—they pervade. That the two principles are necessary to produce any result is evident. Take the magnetic telegraph for instance. Without the positive and negative currents, the male and female forces, there could be no transmission of thought.

Principles, as creative powers, work from nuclei, and in the beginning, manifested their first work in the formation of worlds, which when analyzed in their atoms, or in their vast globes, by the crucible and test-tube of the chemist, or by the telescope and the scales of the astronomer, are found to be the works of the positive and negative principles—the male and female forces. Through the operation of these forces, this globe, our earth, came; and by them it is sustained in its orbit, revolving with that mathematical form and precision which principles ever give. The time once was when the earth was supposed to be flat, and stood upon an elephant's back, and it upon a terrapin. We have not improved it much by supposing that the earth is swung upon the finger of God, or rests upon his broad shoulders; for, in mechanics, action and reaction are equal; and therefore God must rest upon something—perhaps the elephant—and so we get back to the terrapin again, only by a little longer route.

The earth did not produce plants at first, because it could not; principles work by conditions. Talk about God creating what he pleases—it is folly. Everything is dependent upon conditions. With conditions the crystal, the flower, the animal come forth; without conditions nothing can come.

Relatively, the sun is positive, the earth negative. The sun imparts, the earth receives; and without these two, the imparter and the receiver, the male and the female, there is no organic form produced, and can be none. The sun inspires the earth. Remove the sun, and the life of the earth is gone. Remove the earth and the planets, and the sun can give no life—can create no life.

Geology has demonstrated the order of procession—the outgrowth of these two principles, the male and the female. First the crystal, then the vegetable, then the animal, then the man; the lower orders of each appearing first, and the higher last. Why this order? Why did not all come forth at once? Simply because principles are limited in their works by conditions. The principle of vitality in the seed can not germinate without the necessary conditions. So the earth was not

at first in proper conditions to be a recipient; it had no recipient of the higher inspirations or impartations of the sun; but only by the earth's own refinement did it become receptive of the higher impartations of the sun, and then higher organic forms came forth, necessarily.

Conditions vary with localities, and hence we see that each locality has its peculiar types of plants, and animals, and men. This is the demonstrated science of to-day, which laughs at the infantile idea that there was but one center of creation, when, in truth, there are as many centers as there are continents, and almost one for every island of the ocean. The African is the native born son of Africa, and has inhabited that continent time beyond the memory of man. The white man is an usurper upon the American continent, and when he first visited its shores, he found the red man dwelling where science has since demonstrated that he has dwelt for ages, and where he has ever been the untamable savage of the forest for thousands of years.

Life and death are co-equal. Death is essential to life. What a mistake then to suppose that the sin of man introduced death upon the earth. One animal must feed upon another. It has ever been thus, because the forces or principles in their nature make it thus, and no God has ever been able, or seen fit, to make it otherwise. See the tiny minnow hurrying from its pursuer, calling upon the waves to roll it into a harbor of safety, and upon the rushing current to sweep it into a haven of shelter from its enemies, with its love of life and its fears, silently and deeply imploring for justice and mercy. But no. Behold the nimble deer, panting upon the brink of the precipice, its warm heart throbbing, and its delicate form shaken with fear. The flesh-eaters are near; it utters no voice; but yet, were man to vocalize its prayer to God, it would be "justice! mercy!" But no. The helpless African, for ages upon ages, has been the slave, and is still the slave, to endure the scourge and the lash, and do the bidding of the higher types of men; yet he too sometimes awakes, looks up to the stars, and pleads for justice and mercy. "O God, where art thou?" The bleaching bones of the red man whiten the earth from the Atlantic to the Pacific, and they cry out against the heavy tramp of the white man, his destroyer, and the remnants of the millions that once were, cry aloud for justice and mercy. But no. Their fate is sealed. Nature's seal of destiny is upon man and beast; principles march forward, deaf and blind, dealing with man, as with beast, and plant, and rock. It is thus that the mightier absorbs and consumes the lesser; it is thus that nature marches irresistibly onward through blood and carnage, and death and destruction, to her higher destiny—to the reproduction of higher forms. The irresistible progress of the higher types of man is visible, and "manifest destiny" is but another name for the instinctive forces which move of their own powers, and like electricity, light, heat, magnetism, obey no law but their own, because they can not obey any other.

Worlds, then, were the first products of organization—man was the last. They are the Alpha and Omega of the male and female principles. Thus we see, as an ultimate, that the bride and groom in nature, which at first gave no manifestation of mind anywhere throughout the vast universe, have at last made for themselves an organization capable of evolving thought, and until that organization was formed, there was no thought.

### SPIRIT PROMPTING.

LINCOLN, MORROW CO., O., March 22, 1859.

FRIEND PARTWIDGE: As you have asked for facts concerning spiritual manifestations, I herewith submit one, and would be truly pleased, if I am wrong in the belief of its spiritual origin, to have some of the numerous opposers of Spiritualism to convince me of the fact. That may possibly be done; but until I am convinced without a shadow of a doubt, I shall continue to believe that the following lines were dictated to me by a power of mind which was separate from my own. The circumstances were as follows:

On the 23d of September, 1858, in the morning, as I was watering my horses at my well (which is by the roadside), preparatory to going to the back part of the farm to plow, a stranger came along the road, and stopped to talk with me a short time; he wished to sell me a book which he said was a history of his being in the State prison in Kentucky, for an al-

leged offense. He said his name was Brown. I bought a book, which I did not then read, but handed it to my wife. Brown passed on, and I went to my work. About 11 o'clock I felt impressed to go to the house, but did not wish to stop my team yet, so I continued at work a short time; but I was so strongly urged to go to the house, that I yielded to my impressions and went. My wife met me in the yard and said, "Mr. Brown has come back, and said he was impressed to come back here and take dinner." I was influenced to go into the house; I was not impressed to stop with Mr. Brown, but was hurried to my desk in another room, took my pen and paper, and wrote the following lines, which were completed in a very short time. I came back and handed them to Mr. Brown, and I think I never saw a man more overjoyed than he was. He laughed and cried with joy, saying that they expressed the trials he had gone through, together with the joys that he then felt in spiritual communion. The lines appear to have been for him in particular, and yet for all. I claim them not as my composition, yet my hand wrote them.

H. C. EBBERT.

When affliction oppresses and foes all unite,  
And all things in nature seem clothed in night:  
When sorrows encompass the paths that we tread  
And hatred and envy are heaped on our head,  
'Tis then from the spheres a solace is given,  
And angels are striving to tell us of heaven:  
They hover around us in love's purest light,  
And turn into day the darkness of night.  
They gather the blossoms in gardens of bliss,  
With love on their wings they bring them to this;  
And as in the paths of sorrow we go,  
They pass on before us their beauties to show.  
They open our vision that we may behold  
The beauties of heaven that tongue never told:  
O! let us look to them for aid in our need,  
And to their wise counsels O! let us take heed.  
O! then let our prayers to heaven arise  
And ask of our Father who ruleth the skies,  
To send his blest angels to us here below,  
To teach us his wisdom and goodness to know.  
Rejoice, O rejoice, for now do they come,  
Inviting us with them to their happy home,  
Where love's living waters forever do roll,  
And peace, love and kindness envelope each soul.

### A VOICE FROM THE RED MAN.

BY M. W. HAMMOND.

O! hear ye that voice from the wilds of the west,  
That voice from a nation of heroes, revealing  
The wrongs by which you have these brothers oppressed.  
Who now unto God and to you are appealing?  
Their sons are all gone to the land of the brave—  
Their wives and their mothers with hunger are failing;  
Their daughters are ravished, their children are slaves:  
O hear ye! and heed ye that voice of bewailing!  
The souls of their chieftains from their Spirit land  
Have ceased from their hunting, their sailing, and dancing  
To view with compassion their own scattered band,  
Who flee like a shadow while ye are advancing.  
O Christians, behold them! Your sons have destroyed  
Their homes and their harvests, their flocks and their cattle  
Their sages in council they've basely decoyed,  
And slaughtered their seers and their prophets in battle.  
Take heed, for the God of the nations hath sworn  
That men shall o'er harvest the seed they have scattered:  
Take heed, lest your wives and your daughters shall mourn  
When liberty falls with her flag stained and tattered.  
Hath falsehood cemented the bonds of your peace?  
And fraud entered into your compact with reason?  
O give up the captive! the bondman release!  
Or God shall overthrow both the traitor and treason.  
Remember the blood that your fathers have shed!  
Remember the counsel of earth's greatest sage:  
Remember their mission, the hopes of the dead,  
And hand them untarnished to ages on ages.  
Then heed ye that voice from the wilds of the west,  
That voice from a nation of heroes, revealing  
The wrongs by which you have these brothers oppressed,  
Who now unto God and to you are appealing!

### Extend our Circulation and Usefulness.

We have back numbers of the TELEGRAPH lying on our shelves which we will gladly mail to the address of any persons our will furnish. They will serve as specimens, and may awaken an interest, and induce many to subscribe.



## A STUMP SPEECH

A collection of Chinese food has recently been received at Kensington, in England, through Sir John Bowring. The articles of which it is composed have been forwarded from Shanghai through the British Consul there, Mr. Curue. This collection will give some little insight into the nature of a Chinese dinner, and afford satisfaction to those who are at present displeased with English dinners. In the first place, there is a collection of Chinese wines: but as these must be tasted to be judged of, little can be said from their appearance, to their praise or dispraise. The wines of China are principally made from rice; and among the specimens is a common and strong wine, from Niu-chwang—the port in Marchuria opened by the treaty of Tien-tsin. Some of the wines are perfumed with flowers of the same kind as those used for scenting the teas. The season at which the articles were shipped prevented a larger quantity of teas being sent. There are several specimens of brick teas from the province of Szechuen. This tea is not known in the south of China at all. There are also a few specimens of the flowers of plants used in the scenting of teas, but these were likewise not in season when the collection was forwarded to England. Among the gelatinizing substances of which the Chinese are very fond, are three kinds of sea-weed not unlike our own Carnageen moss. The animal substances of this group are fish-maw, trepang, or sea cucumbers, beche-de-mer, and sharks' fin. Among the cases containing these substances are some looking very suspicious; but on a careful investigation, nothing in the form of either kittens or puppies have been found. A very suspicious looking set of legs and tendons turned out to be antelope's legs ready for smoking soup. Fourteen varieties of Chinese cakes constitute a very good specimen of the style of light confectionary among the Chinese. They are evidently made with flour, sugar, and butter, and are not unlike many of the sweet cakes made in England. The preserved fruits and vegetables are very numerous. Of these the Chinese appear to have an almost infinite variety. They are abundantly supplied at the table at all their feasts. They are preserved in sugar, salt, and treacle. Many of these are totally unknown in England. The San-cha and Yany-mei are described as very pleasant and piquant fruits, greatly used as confectionary and preserves. They are highly esteemed by the Europeans at Shanghai. The Chinese appear to be great smokers of tobacco, both men and women. The collection contains, to the smoker, a tempting variety of tobacco. It looks as if more care was taken in preparing tobacco in China than in England. It may turn out that tobacco is as greatly improved by elaborate preparation as tea. Some of the specimens are marked 'mild' for women, while others are prepared for smoking through water pipes. These specimens are accompanied by several pipes, used in smoking both opium and tobacco. There are various miscellaneous substances of more or less interest, such as seed, dried fruits, preparations from the bamboo, and condiments of various kinds. Among these are specimens of arrow-root from the roots of the water-lily—a hint which may not be lost in

this country. Those who are unacquainted with chop-sticks, will have an opportunity of studying several varieties here, from those in the belt of a mandarin, down to those used by common people. This is a very interesting addition to the Food Museum.—*Bristol Adc.*

#### A DREAM OF A REALITY.—THE DOCTOR BLISTERED.

Dr. B., of Knoxville, is Thompsonian in his practice, and earnestly believes that blisters are the greatest agents in the world for strengthening the spinal column. So enthusiastic is he in his creed, that it is the constant subject of his thoughts by day and his dreams by night. A few evenings ago, the worthy physician retired to bed, with a ponderous book in his hands, intending to read a few pages before taking the pills of Morphine. Attentively he read, until slumber overpowered him, and he fell asleep, leaving the candle burning. Not long had he slumbered, when he dreamed that he was very sick, and sent for another physician to prescribe for him. The other physician felt his pulse, took out his watch, and said that a *huge blister* must be applied to his patient's back instantly. His confidence in his brother practitioner was at once established firmly, and he submitted to the plastering with dignified grace. But scarcely had the blister touched his skin, when he seemed to be all on fire; and his agony was beyond description. In vain did he implore his adviser to take it off: the stern disciple of Esculapius only nodded his head, and said that it was "the best thing in the world for the spinal column!" Poor Dr. B. writhed in torments, until forbearance ceased to be a virtue, and he raised himself up to tear off the blister. The act awoke him, and he found the bed-clothes in flames. The book had ignited from the candle, and it required some effort to extinguish the flames. Having done so, the doctor put his hands behind him to pull down his shirt, and discovered that that useful garment was burned away to the very neck-band. Thus was the visionary blister accounted for, and Dr. B. lay down once more, to prove the efficacy of a blister on the spinal column, by the burning test of experience.

#### A LOSS OF THREE THOUSAND LIVES.

Near Taganrog, on the Sea of Azof, a catastrophe occurred about the beginning of February last, which involved a loss of life unparalleled except by memorable earthquakes or volcanic eruptions. It appears that some 3,000 inhabitants of Taganrog, relying upon the promise of fair weather made by the genial atmosphere and the cloudless sky, proceeded to the Azof Sea to indulge in the sport of fishing beneath the ice—a favorite pastime of that region. The atmosphere continuing serene, the party were lulled into a feeling of security, and ventured farther than usual upon the ice in the hope of obtaining a good haul. Suddenly a breeze sprung up from the east, which, growing boisterous by degrees, whirled the loose snow and fine particles of ice in all directions, and before long succeeded in detaching the ice from the shore. The large ice-field then broke into numerous pieces which, with their terrified and helpless human freight, drifted toward the open sea. No assistance could be rendered the unhappy beings by their frantic relatives and friends on shore, and within two hours not a sign of life was visible on the surface of the sea. On the following day a cake of ice drifted on shore, upon which were five of the unfortunates, three of them dead, and the other two numb and insensible. The two latter—a girl and an old man—were restored by means of the usual appliances; the girl, however, survived but a few hours. The man recovered, but lost the use of his tongue—a consequence, probably of the fright caused by the scene he had passed through. He prepared a written narrative of the occurrences of that fearful night on the Azof. By this catastrophe, at least 3,000 persons found a watery grave.—*Boston Post.*

#### TAKING A CENSUS.

Never gave you a history of my census-taking, I believe. Well, I took Jim Walker's place while he was laid up in Chicago, and I had some tough customers, I tell you. I came along one day to a cabin some four or five miles from any neighbors; in answer to my knock, an old woman about forty came to the door.

"How d'ye do? Walk in; folks all gone; take a cheer; were you wantin' to see my old man?"

"No, madam," said I, after accepting her invitation, "I am taking the census."

"The who?" said she.

"The census of the people, the——"

"Oh, lor! well, you won't find much sense in the people about here, the fever'n ager's shook it all out on 'em."

I proceeded to explain.

"Dear suz, I thought you might be a magnetism man or a phrenologist."

I proceeded to get her husband's name and age, also the children; but when I asked her age, she came down on me flat; I smoothed it over, however, and let it go. Rising, I said:

"Is there any one else in your family?"

"There's Aunt Sally, but you don't want her name do you?"

"Certainly, ma'am," I replied, and proceeded to take it at once.

"Then there's old Jerry, but he's enamest gin out this fall. don't think the poor feller'll last to another spring."

"Jerry—what's his other name?"

"Oh, he haint got no other name; we never call him nothing else."

"How old is he?"

"Why, let me see; fifteen, twenty, twenty-six—he must be hard on to thirty!"

"An old man at thirty?"

"Old man! Who's talkin' about old man! I've tellin' you 'bout the old loss."

"Perhaps I didn't pick up my hat; perhaps I didn't take a very hasty leave; well, perhaps not."

**SOUND ADVICE TO YOUNG MEN.**—Keep good company or none. Never be idle. If your hands can not be usefully employed, attend to the cultivation of your mind. Always speak the truth. Make few promises. Live up to your engagements. Keep your own secrets, if you have any. When you speak to a person, look him in the face. Good company and good conversation are the very sinews of virtue. Good character is above anything else. Your character can not be essentially injured except by your own acts. If any one speaks evil of you, let your life be so that no one will believe him. Drink no kind of intoxicating liquors. Ever live (misfortune ex-

cepted) within your income. When you retire to bed, think over what you have been doing during the day. Make no haste to be rich, if you would prosper. Small and steady gains give competency, with tranquility of mind. Never play at any game of chance. Avoid temptation, though you fear you may not withstand it. Earn money before you spend it. Never run into debt unless you see a way to get out of it. Do not marry until you are able to support a wife. Never speak evil of any one. Be just before you are generous. Keep yourself innocent, if you would be happy. Save when you are young, that you may spend when you are old. Read over the above maxims at least once a week.

#### KEEP POTATOES FROM SPROUTING.

A correspondent in the *Prarie Farmer* says:

"To keep potatoes intended for the use of the table from sprouting, from spring until new potatoes grow, take boiling water, pour into a tub, turn in as many potatoes as the water will well cover, pour off the water, bundle the potatoes carefully, laying up in a dry place on boards only one layer deep, and see if you do not have good potatoes the year round, without hard strings and watery ends caused by growing. The neighbor I got my information from says he has never failed, or had any trouble from rotting or sporting. Try a few."

I believe it is Hannah More who writes—

"War slays her thousands, but destructive pleasure,  
More fell, more fatal, her ten thousand slays!"

Truer words were never uttered! If there were in this country a registry-general of deaths from vicious habits, I believe the whole community would be startled with horror and amazement. We listen calmly to tales of consumption, of decline, and various other diseases, but we little think how in a great majority of cases, the issues of death are the direct and immediate results of profligacy. I have often stood beside a young man's bed, and watched the brilliant eye, the flushed cheek, the marble brow, and the wasted hands; and while disease was accomplishing its last exactions, how awfully have the words risen upon the lips, attested in those presence-chambers of the great avenger, "The wages of sin is death!" Such spectacles are not rare—they are common; they crowd our hospitals; they are far more numerous than we imagine in our homes. In such a scene, what is the profit of profligacy? What has the dying youth gained? He has gained a loss. Gained the world's pleasures—gained a moment's indulgence—gained disease—gained death! The happiness of a home—a fireside—of worldly comfort—the blessings of children—the smiles of true and faithful love—all permanent happiness and future blessedness—all, all have been bartered for a present possession, and a few moments of indulgence.—*Bellevue.*

#### PERSONAL AND SPECIAL NOTICES.

##### Dodworth's next Sunday.

Mrs. Emma Hardinge will lecture at Dodworth's Academy next Sunday, morning and evening.

##### Mrs. Spence's Lectures.

Mrs. Amanda M. Spence will lecture at Clinton Hall (Astor Place) this (Tuesday) evening, April 12, and on Saturday, 15th; also on Tuesday and Friday of next week. Admission 15 cents; tickets to the rest of the course 55 cents. Lectures to commence at a quarter to 8 o'clock. Tickets to be had at the Hall, and at S. T. Munson's 5 Great Jones street.

##### L. J. Pardee in Providence.

L. Judd Pardee is engaged to speak for the Second Society of Spiritualists in Providence, Rhode Island, during the month of April, during which time his address will be, Providence.

##### Card from Miss Hardinge.

Emma Hardinge begs to announce that her permanent address will be, in future, care of Mrs. E. J. French, No. 8 Fourth Avenue, New York. As she designs to start early in September next for the West and South, she requests applications to be addressed as above, as soon as possible, in order that she may arrange for an extended route as her time will permit. Emma Hardinge will speak in New York during April; Waterbury, Williamantic, Providence, Worcester, etc., during May; Lowell, Portland, Oswego, etc., during June.

##### Dodworth Academy Meetings.

Spiritualists at Dodworth's Academy have selected the following committee to manage the meetings the year ensuing: A. E. Laing, 43 East Nineteenth-street; R. T. Hallcock, 332 Broome-street; Wm. V. Noy, 6 Fourth Avenue; Quimby Kipp, 93 Second Avenue; W. F. Coles, Merchant's Exchange; Dr. Johnson, 73 East Twelfth-street; John B. Whitman, 74 St. Mark's Place; John T. S. Smith, 105 Fourth Avenue; Isaac Rhen, late of Philadelphia.

E. Rogers, well known as a medium for painting the likenesses of our departed friends, has removed from Cardington, Ohio, to La Porte, Ind. He is at present in very poor health, but hopes to be soon able to exercise his spiritual gift. His friends would feel grateful if the press would notice his removal.

##### Mrs. Hatch's Lectures.

Mrs. Cora L. V. Hatch will lecture again in Clinton Hall, New York, on Wednesday evening next, at half-past seven, and will deliver a discourse in Music Hall, Brooklyn, corner of Fulton and Orange streets, (entrance in Orange,) on Sunday afternoon next, at 3 P. M. Subject given by the audience. Admission 15 cents.

##### Mrs. Hayden.

Mrs. W. R. Hayden, of Boston, whose remarkable powers of sympathetic perception, and of correctly describing and locating disease, even while in the normal state, are well known, is now at Mr. Munson's, 5 Great Jones-street, where she will remain a week or two longer, and may be consulted by those desiring her services, between the hours of 10 A. M., and 2 P. M.

Prof. Payton Spence and Amanda M. Spence will respond to invitations to lectures, addressed to Jamestown, N. Y.

Bredett C. Murray, Kalamazoo, Mich., Traveling Agent, will receive subscriptions for this paper, and orders for books.

Dr. G. A. Redman, the test medium, receives visitors daily at 170 Bleeker-street. Hours, 9 to 12, A. M.; 2 to 5, and 7 to 10, P. M.

## WHOLESALE PRICE CURRENT OF PRODUCE & MERCHANDISE.

Wheat—Duty 15 p. ct. ad val.		Leather—(Calf)—Duty 10 p. ct. ad val.	
Best, 1st, 100 lb.	8 75/2 @	Best (No. 1), 100 lb.	31 @ 33
Best, 2nd, 100 lb.	8 76 @ 8 77 1/2	Best (No. 2), 100 lb.	31 @ 32
Broad—Duty 16 p. ct. ad val.		Best (No. 3), 100 lb.	31 @ 32
Best, 1st, 100 lb.	4 @	Best (No. 4), 100 lb.	31 @ 32
Best, 2nd, 100 lb.	4 @	Best (No. 5), 100 lb.	31 @ 32
Best, 3rd, 100 lb.	4 @	Best (No. 6), 100 lb.	31 @ 32
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